1: Spier E-4,5 (1925-1926) 1930
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846 [292] five days. This is the belt also worn in mourning for a child and by a girl at puberty. I was not told of restrictions on the father's conduct, but if he is seeking a vision at this time he fasts of necessity for some days.[78]

856 The attending women pinch up the baby's nose and smooth its features to make it handsome. They are especially careful with a boy to straighten and massage his legs so that he may become a good runner.[79] A tight belt of buckskin is put on a girl baby so that she 853 will not become stout. The baby is put to breast immediately. Expectant mothers massage the breasts and squeeze out the first milk.

846 The stump of cord falling off after five days, the navel is greased in order to help it heal. The stump, wrapped in buckskin, is put away by the parents with those of other children. Some precaution is taken to preserve it, at least during the early years, else the baby will die, but it is certain to disappear by the time he is grown. Should the baby die the cord is replaced to be burned with the body.

801 The several references to five-day periods, and we may add the five-day monthly seclusion of women, deserve a word of comment. To be sure there is some basis in fact for this; menstruation, post-natal placental flow and hemorrhage, and the sloughing of the cord do commonly occupy some such period. However, in consideration of individual variation, it is clear that the stated five is but another application of the Klamath pattern number.

852 [171] There is no formal celebration at the birth of a child, as among the Wishram.

856 Some other practices pertaining to childhood may also be noted here. Deciduous teeth are pulled out by the mother as they loosen so that the permanent teeth will erupt in their proper places. This has actually such an effect as well as stimulating the growth of the second dentition. There are no customs regarding these teeth; they are thrown away.

A little girl's hair is made to grow long and thick by singeing it with a lighted splinter of a lightning-struck tree. This is not done for boys.

845 [171] There is no special attitude toward twins (łabā'als) so far as I could discover. This is noteworthy because of the fear of twins mani-

[78] Modoc parents abstain from meat for ten days after the birth, eating only roots. They sweat for five days and then throw away their garments (Gatschet, 1:91).

[79] The Modoc method is described by Gatschet (*loc. cit.*).

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845 [171]*

fested by several tribes of northern California and in view of their association with the weather and salmon on the Northwest coast. Neither of these attitudes appears among the Klamath. Nor is there any sympathetic bond between twins, nor is one of them destroyed at birth. Informants had never heard of triplets although they must occur in the usual biological proportions. Monsters are said always to be born dead—perhaps the midwives see to that. Like the stillborn, they are said to receive the universal cremation, but it is more likely that they are secretly disposed of, like abortions. [766]

847

The child of an adulterous union, if not palmed off on the husband, is aborted by pressing the abdomen heavily on a rock. Naturally this takes place in the seclusion of the brush. No medicines are in use for abortion. To abort is called hlso'ḳoga; infanticide, siu'ga.

842

How much of a disgrace barrenness is I do not know, but it does not lead to separation. To aid conception women grind a white shell[80] (lō'ktăs) and drink it in water. Men do the same for impotence. A small dentalium shell (t'u'tas) is also used.

854

Klamath cradles show an interesting cultural amalgamation. The cradle for the newborn is the northern California sitting type; the carrying board for later use is identical with the oval wooden forms of the northern Basin.[81] Through western Oregon and Washington, along the line of contact of the Basin board with the wooden trough cradle of the Northwest Coast, both forms are used or else a modification of one toward the form of the other.

The basketry cradle (ḳwăls) for the first month or two of the baby's life is a trough with one rounded end on which the child sits. It is made by the mother of the expectant woman; woven of willow twigs, it measures eighteen inches in length. Its purpose is said to be to prevent the infant scratching its navel, with consequent illness, and to support its weak back. Its usefulness ended, it is thrown away. [593]

The carrying board (swĕns) is made by the baby's father or a near kinsman. It is a flat board of oval outline, carved from a single piece of wood. The lower end is rather pointed so that it can be stuck into the ground while the mother is occupied. An unexpected feature is that the sex of the infant is distinguishable from the shape of the [562]

[80] This is flat, two inches long, and spotted. It may have been got from the whites.

[81] Barrett has it that the first cradle is of soft tules, followed by the sitting type of more rigid materials, with occasional use of the board (Material Culture, 257, pl. 14).

	XI	Mo	SE	SW	At	AW	AE	WT	WM	WS	MM	MP	NP	NM	NS	MV	
3361. Spirit of tattooed goes to good place	-	◔	-					+	-	-	-	-	-	-	-	-	304
3362. Cranial deformation	+	◔	+	◔	-	◔	+	-	◔	-	-	-	-	-	-	-	
3363. Male	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	[542]
3364. Female	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
3365. Pads bound to head	+	◔	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
3366. Back	+	+	+	-	-	+	+	-	-	-	-	-	-	-	-	-	
3367. Front	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
3368. Mother attends to baby's head	+	+	+	+	-	+	+	-	-	-	-	-	-	-	-	-	
Disposal of Milk Teeth																	
3369. Thrown away, no particular place	+	-	-			+	+	-	-	-	-	-	-	-	-	-	856
3370. Thrown away, toward sun	-	-	-		+	-	-	-	◔	-	-	-	-	-	-	-	826
3371. Thrown in river	-	+	-	-	-	-	-	+	-	-	-	-	-	-	-	-	
3372. Buried in gopher hole	-	-	-	-	-	-	-	◔	-	◔	◔	+	◔	◔	◔	-	
3373. Buried in excrement	-	-	-	◔	◔	◔	-	-	◔	-	-	-	-	-	-	-	
3374. Hidden in grass clump	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
3375. Buried, no special place	+	+	-	-	-	-	-	-	-	-	-	-	-	-	-	-	
3376. Exchanged with gopher	-	-	-	-	-	-	-	+	-	-	+	+	+	+	+	+	
3377. Formula spoken	-	-	-	-	-	-	-	+	-	-	+	+	◔	+	◔	◔	
Twins																	
3378. Twins feared	-	-	-	-	-	(+)	+	-	◔	+	+	+	◔	+	+	◔	845
3379. Considered unlucky	-	-	-	-	.	-	-	-	+	+	+	+	.	+	+		[777]
3380. Attempts made to prevent conception of twins	-	-	-					+	◔	-	+	◔	.	◔	◔	.	
3381. People "ashamed" for woman	-	-	-				+	-	-	-	-	-	.	+	-	.	
3382. No significance	+	+	+	+	-	(+)	-	+	-	-	-	-	.	-	-	.	
3383. Relative adopts 1	-	-	-	-	-	+	-	-	-	+	-	-	.	+	+	.	[547]
Adoption of Children																	
3384. Parents impoverished: relatives, only, adopt child	+	+	+	+	+	+	+	+	-	+	+	.	-	+	+	+	597
3385. Orphan: adopted by paternal, maternal kin	+	+	-	+	+	+	+	-	+	-	+	+	+	+	+	+	
3386. Paternal relatives only	-	-	+	-	-	-	-	-	-	-	+	-	-	-	-	-	
o3387. Childless couples given child by relatives	+	+	-	-	+	+	+	+	-	-	-	.	-	+	.	+	
3388. Anyone may adopt orphan	-	-	-					+	-	-	-	-	-	-	-	-	
Infanticide, Illegitimate Children																	
3389. Illegitimate children killed, occasionally	+	+	+	-	+	◔	+	◔	-	-	-	.	-	-	-	-	847
3390. Legitimate children killed occasionally	-	-	◔					◔	◔	-	-	-	-	◔	◔	-	849
3391. To avert disaster	-	-	+					+	+	-	-	.	-	-	-	-	
3392. If mother dies in childbirth	-	-	+					◔	-	-	-	.	-	+	+	-	
3393. Infant buried alive with mother	-	-	+					◔	-	-	-	.	-	+	+	-	
3394. Infant put in badger hole	+	+	-	-	.	-	+	-	-	-	.	-	-	+	+	-	
3395. Infant smothered	-	-	◔					◔	◔	-	.	-	-	-	-	-	
3396. Mother keeps illegitimate child	-	+	+	-	+	+	+	+	-	+	.	-	-	+	+	+	
3397. Mother's mother takes illegitimate child	-	-	-	+	-	◔	-	-	-	-	.	+	.	+	+	-	
3398. Father of illegitimate child provides for baby	-	-	+	+	.	+	-	+	-	-	-	-	-	-	-	-	
Impregnatives, Contraceptives, Abortion																	
3399. Measures taken to induce pregnancy	+	+	+	-	-	-	+	-	+	-	-	-	-	-	+	.	842
3400. Shell, vegetable decoction drunk	+	◔	◔	-	-	-	+	-	◔	-	-	-	-	-	-	.	
3401. Doctor makes miniature baby cradle													-	-	◔	.	

624 fire at ceremony; totem. Female dance managers.
615 Fire tender appointed by crier. Judge. Moieties
613 lacking; linsages lacking, except possibly among AE.

WAR

72 Leader has totem animal, bird. Painting of contestants according to totem. Men taken prisoners in war; enslaved. Compensation for slain amounts to more than victim's or victim's mother's bride price. Compensation paid before dance of settlement; at end of dance.

CYCLE OF LIFE

Birth

844 Pit, small hole dug in preparation for childbirth. Animal medicine to aid childbirth. Navel cord cut with bone, cane knife. Cord buried in ashes. Cord thrown in bush, stream. Mother baked in pit. Mother uses drinking tube. Father lies down, after birth of child. Father uses drinking tube. Milk teeth thrown toward moon; backward; over pregnant woman; over house.
845 Twins liked; one killed, only if of opposite
847 sex, incest theory. Abortion accomplished by taking animal, vegetable medicines, massaging with hot stones. Infanticide practiced on all illegitimate, deformed children, twins; infant killed by sitting upon, drowning, abandoning.

Puberty and Menstrual Observances

881 Girls' puberty rites.--Private seclusion: held for group of related, unrelated girls. Held outside in ceremonial enclosure. Girl sits, lies on curtained couch, bed platform, heated pit. Girl sits, lies face down. Girl's blankets given attendant(s). Girl abstains from food completely. Meals limited to once a day; girl eats after others. All liquids taboo. 4-day increase in food taboos after first period. Food taboos enforced limited number of subsequent periods. Food taboos not enforced after first period. Girl chews deer-fat pellets. Girl fed in pit. Does own cooking. Uses bone drinking tube. No sleeping. Girl avoids all people. No visitors. Scratcher yew wedge, horn. Girl scratches head with fingers. Delousing by self. Mud plastered on hair. Girl makes flower garlands. All join girl in running. Girl travels at night. Girl uses blanket, rabbit-skin blanket, mat wool head covering. Girl wears woodpecker scalp, shell, brush, flower crown headband; brush visor. Hair hangs over face. Girl stands at wall covered. Hair worn done up; braided with goat's wool. Hair dressed by self. Bangs cut at end of ceremony. Face painted white; all colors; sun painted on fore-

000 3017. AE: Husband may, however, go into birth hut occasionally, "to ask wife how she is getting on."

3018. SW: "At childbirth, woman is 'dark' all over; the birth blood is dark, not natural like [blood] from a cut on the finger. [Same for girl at puberty.] Anything dark is 'against' a doctor, who has to keep away from it. A woman has to be clear of all that [before a shaman can approach her]; 5 days after the birth of the child, a 'big' [powerful] doctor could doctor a woman who had had a difficult labor case." AW: Female shaman sometimes called in, to help expel afterbirth especially; "a new doctor, Mrs. Jim Hunt [AW], is good for that, now." Also shaman called in shortly after birth of child if mother catches cold, or infant is ill. WT: Person who sees fawn being born, rubs afterbirth on his or her hand. Such person is sent for in cases of childbirth; moment he or she walks into birth hut, baby is born. WT, WM, WS: In cases of difficult labor, (any) man whose mother bore him easily is sent for, to sit close to parturient (with his back to her) so that latter's delivery will be hastened. Among WM, man rendering this service is paid; payment denied by WS. [845] Such a practice denied by K1, Mo, SE, MM, FM, NF, NS, MV informants. WT: Before child born, shaman can talk to it; if baby says then that it does not want to nurse its mother, it means it doesn't want to be born, and will kill the mother. "A really tiny baby is smart, knows a lot; when it begins to creep, talk, it doesn't know so much then." WS: If labor difficult, shaman (either man or woman) with power from water snake doctors parturient in birth hut to aid delivery of child.

3019. SW: Only if labor difficult. See note 3020.

3020. Mo: No medicine taken at delivery, but some time during pregnancy period (first to third month) woman wears bird's nest tied around her abdomen, to ensure easy delivery, because birds lay eggs easily. SW: "A woman, employed for purpose, makes medicine, does nothing else, for childbirth cases; just a few knew how to." AW: No medicine given mother before birth of child; only afterward.

3021. MM, MF, NS: Sugar-pine sugar, either crystals or as decoction; acts as physic.

3023. MF: Blown twice.

3026. AW: Parturient sits on woman's lap; informant positive this an old custom. WM: Sits on rock or piece of wood, so feces will not come out. NS: Round smooth rock pressed against anus, so child will not emerge from anal aperture. Denied for NF, MV.

3036. Mo, SE, WS, MF, NF: Woman held suspended "upside down," if breech presentation suspected. Mo: 5 times. NS: Husband inserts penis, if breech presentation seems likely.

3038. At, AE, WT, WS: Shaman coaxes infant; sings, baby "answers" him or her. (See also note